

The Columbian Star.

UNDER THE PATRONAGE OF THE BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

BARON STOW, EDITOR.

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BARON STOW,
PUBLISHER AND EDITOR.

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Communications.

For the Columbian Star.

"I don't profess any religion at all," said Mr. B.—, as he leaned back in his chair, the same time raising his eravat with one hand, and tossing a large gold seal with the other. "I go to hear the Presbyterians, and Methodists, and Baptists, and Episcopalians; and they differ so among themselves, that really I don't think it of much consequence whether one belongs to them or not. If they would all agree, then, perhaps, I should be induced to join them; as it is, I feel perfectly satisfied to remain where I am." His companions assented to the correctness of this view, and expressed an intention to make his sentiments their own.

Mr. B.— is the son of a respectable merchant in one of our neighbouring cities. His accomplished mercantile education has led him to mingle in fashionable society, of which he has seen much, with credit to himself and family. Pleasing in his address, and of a disposition naturally amiable, he conciliates the esteem of all whom other business introduces to his acquaintance, or accident throws in his way. But he "professes no religion." Denominations differ; and, therefore, he feels under no obligation in reference to religion, to be, or do, or profess any thing.

Pray Sir, in what respects, and how far does Mr. B.— suppose denominations to differ? Does one affirm that there is a God "unchangeable, being of all ages and eternity, who filleth the heavens and earth?"—and do the others contradict this affirmation? Does one maintain that the Bible is a divine revelation, supported by irrefragable proofs, upholding the most important and the sublimest truths, which have ever entered into the mind of man; and do the others deny this proposition? Does one believe in a resurrection of the body?—and do others reject that consolatory doctrine? Does one preach that after death comes the judgment, when all must stand before the tribunal of the Son of man, and be judged according to the deeds done in the body;—and do others preach that death is an eternal sleep,—that there will be no judgment,—that man is not an accountable being? Besides, is it supposed that any differences in opinion, however great, can change the *realities of things*? Will the relations we sustain to God be all changed by the views which we take of them? The leading truths of the Bible are, doubtless, as unchangeable as the attributes of Jehovah.

Denominations differ. What folly and presumption can equal his, who neglects religion upon such a plea! And yet I can say to you multitudes who have no other. That they may not carry such a delusion into their graves, and to eternity, is the prayer of the *Washington, January,*

For the Columbian Star.

CHRISTIAN DISCIPLINE.
An infidelity of fellowship or association with excommunicated members, who were excluded for immoral conduct, when they continue impudent and incorrigible.

We are told by Him, who spake as never man spake, that "If thy brother shall trespass against thee, tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or

three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." He is to be looked upon as the Jews did upon one that disregarded both private reproof by a man's self, and that which was in the presence of one or two more, a worthless friend or neighbour; as a Gentile, with whom the Jews had neither religious nor civil conversation; and as a publican, a notorious sinner, as a publican was by them accounted; and with whom the few might not eat, nor keep any friendly and familiar acquaintance. So our Saviour advises, that after such steps have been taken without success, their company is to be shunned, and intimate friendship with them to be avoided. This doctrine is further enforced in the next verse, where heaven is called upon to sanction their proceeding on earth. Again, the Apostle to the Corinthians says, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extortioneer, with such a one, no not to eat." This expression, "not to eat," implies more than simply refusing them a seat at the Lord's table. Christians were also to be denied civil conversation and familiarity with them, and even not suffered to eat common food at the same table with them; though they may lawfully do this with the men of the world. This sentiment is confirmed in the next verse; "For what have I to do to judge them also that are without? Do not ye judge them that are within; but them that are without God judge them. Therefore, put away from among yourselves that wicked person, and have no company with him." The allusion is to the custom of the Jews, either concerning persons that were under any pollution, as a woman in the days of her separation, when her husband might not eat with her from the same plate, nor at the same table, nor on the same cloth, nor might she drink with him, nor mix his cup for him; or such as were under the sentence of excommunication, and such a one was obliged to eat at the distance of four cubits, and not allowed to eat or drink with them. In writing to the Romans he says, "I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." He tells the Thessalonians, nay, commands them, in the name of the Lord Jesus Christ, to withdraw themselves from every brother that walketh disorderly, and not after the tradition which they had received of us;—and if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Separate him from your table of communion, and also from your company, as long as he continues incorrigible. The Apostle tells the Corinthians to deliver some to the buffetings of Satan, that their spirits may be saved in the day of the Lord Jesus. From the above quotations, I conceive it is sufficiently shown how we should act towards transgressors, while they continue incorrigible. But sometimes they are called by the appellation of brother; their company courted; and no difference made, except that they are denied a seat at the table of the Lord; this is the case sometimes, with members of adjacent churches, and sometimes with members of the same church, to the grief and distress of those who have acted faithfully in excommunicating the disorderly member; and consequently, divisions and discord take place among them. My brethren, these things ought not so to be. Let us be of one mind and live in peace. Beside these disadvantages to each other, it is a real injury to the member amputated; he finds he has fellowship with some, and consequently feels satisfied, and contents himself with the belief that he is right, and that the church has done wrong; and the means of his restoration, or perhaps, salvation, lose their efficacy. For the Apostle does say that the censure of the church will have this effect,—"Give them up to the buffeting of Satan that the spirit may be saved in the day of the Lord Jesus." Let us not act like King Saul, who, when he was sent to destroy Amalek, together with man and woman, infant and sucking, ox and sheep, camel and ass, spared the King and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good. And when he was charged with this treachery, he said he had reserved those for sacrifice. But said the word of the

Lord to him, "To obey is better than sacrifice, and to hearken than the fat of rams, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." I have seen and felt the effects of such conduct, and am, therefore, induced to be thus plain. I hope my motives are pure. As I am a subscriber to your paper, you will do me the favour to insert this in it.

A FRIEND TO ZION.

January 21, 1826.

Letters from the West.

From the Christian Watchman.

No. III.

ILLINOIS AND MISSOURI.

There are few Americans who have read the distorted and exaggerated accounts of the character of our country, as given by such writers as Ashe, Wild, and other British tourists, and have not felt indignant at the writers, or else been disposed to retort in the biting satire of the author of "John Bull in America." Precisely analogous are the feelings of our western population, when they read the effusions which have called forth my preceding remarks. There is, however, one striking difference in the two cases. The one class have written for the express purpose of disparaging our country, and undervaluing our institutions. Every defect in morals, literature, and internal improvement has been seized, perverted, exaggerated, and coloured, to suit the unworthy motives of the tourists. The authors of the latter productions are excusable on the score of motive. Doubtless their intentions are good. Doubtless they feel—most heartily and sincerely feel, for the moral and religious welfare of their brethren in the west, and are disposed to make many sacrifices for their spiritual benefit. But it is to be lamented that there has been manifested, within a few years past, much of the spirit of exaggeration. Every dark picture has been seized, and unmercifully presented before the public, for the purpose of exciting benevolent and liberal feelings. Instead of showing what God hath wrought in the religious condition of our country, it has also been too often the case, that its "moral desolations" have been a theme upon which declamation has exhausted its powers. Some, who have travelled as exploring missionaries, have told us less about the prosperous, than the adverse state of things.

From reading some things, which have been published, a stranger would conclude the character of our population was rapidly deteriorating, and our country threatened ere long to be given up a prey to heathenism.

I have no objection against a fair, impartial and correct exposure of the condition of our country, even "the deplorable state of things in the west," but I wish to have the good accompany the evil—the light to be blended with the shade, when our moral picture is drawn. I have no objections, against our brethren, the Congregationalists and Presbyterians, exposing the weak state of their own Societies, and the paucity of their own preachers in the west, nor the retrograde course these denominations are taking in the east, if indeed these things are so. Let them count up the fewness of their preachers, the desolate state of their churches, the need of immediate help, and by every proper means, arouse their brethren to send out missionaries amongst us. Other sects, as well as their own, will rejoice together with them in the success of their labours; but let them not produce a false impression on the public mind abroad about the state of morals and religion, by leaving out the condition and progress of other denominations. Let them not seize and publish with undue eagerness every letter, that may exhibit the dark side of the picture, written, perhaps, under depression of spirits, and exhibiting, perhaps, the truth as to one or two settlements, but by no means a fair representation of the country generally.

We do not complain that individuals, under such circumstances, should write as they feel and see, but that extracts are selected from such communications by Education, Missionary, or Tract Societies, published to the world in italics, or glaring capitals, and afterwards triumphantly appealed to as complete proofs of the "moral desolations" of our country.

There may be a reason assigned, why this disposition to exhibit gloomy and discouraging pictures of the condition of our country, so generally prevails. But few years since the public mind was most powerfully excited by accounts of the appalling superstitions of the heathen, especially those of Asia. A spirit of benevolence has been awakened from Maine to Georgia, and exertions, on an extensive scale, have been made to send them the Gospel. This impulse produced Bible, Tract, Education, and other societies. Intelligence about the wretched state of the heathen was eagerly sought after. The arid plains of Jugernaut, the flame of the funeral pile, and all the mass of misery, found in the dominion of eastern idolatry, had power to move. Hence it became common to depict all these appalling facts in missionary sermons. It was the popular theme, and success followed in collecting missionary funds. Many

good men adopted the same course, while pleading for the destitute portions of our own country. The Education societies seized this method, as a sure means of success. The catalogues of Colleges were examined and appealed to, as irrefragable proofs, that the "moral desolations" of our country were widening, and the "waste places" fast increasing—that some unheard of, and extraordinary effort must be made to save our country from all the frightful consequences of — an *unlearned* ministry.

And as it was found from College catalogues, that there were fewer "qualified" clergymen west of the Alleghany ridge than east of it, it was assumed as a fact, that here "the tide of moral desolation was setting in, threatening to bear away the pillars of State, and altars of devotion." Doubts having been expressed as to the existence of such a state of things to the extent, that had been represented, it became necessary for those, who had hazarded these statements, to support their correctness by gleaning every scrap of intelligence, that would bear upon the subject. Hence, the "letters" of missionaries, and journals of travellers have been searched, and every thing possible selected to prove, that the western country, is one vast moral desert. Late the plan of Domestic Missions is proposed to be changed; and instead of sending out preachers to iterate on the frontiers, it has become popular in some of the eastern States to furnish churches and settlements with *pastors*; and in arousing the public attention to this subject, the "moral desolations" of our land are again exhibited, triumphant appeals are now made to former reports of the American Education Society, and it is affirmed "the portentous cloud that darkens the western horizon—rises and extends in fearful and angry aspect." And the interrogative is most feelingly propounded; "what can be done to save that people from impending ruin?"

A WESTERN BAPTIST.

November 10, 1825.

Religious.

CONVERSION TO PROTESTANTISM.

The New-York Religious Chronicle has published the following article from a late London publication. It is a letter from M. M. Lefevre, a respectable merchant of Lyons, France, to the Editor of the *Courier Francais*, and contains his reasons for embracing the Protestant faith. For this offence, an entire impression of the *Courier* was stopped at the Post Office, and the Editor prosecuted by government.

LYONS, June 25, 1825.

SIR.—You inquire what were the motives which actuated me in the step I have just taken, and why I attach so much importance to becoming a member of the Christian Reformed Church. I am ready to inform you, and to open my mind to you with the utmost candour. The Gospel, my conscience, and my reason—these, in three words, have been my guides and advisers.

I know, by my own experience, that man is a religious being: I felt the need of uniting myself to God by an entire faith, and by worship; but I felt also that this faith and this worship ought to have nothing in them contrary to that natural light, that reason, that consciousness of right and wrong, which God has implanted within us; and that every religion which should not accord with these grand principles, or should shrink from being examined upon them, could not be divine, since God cannot contradict himself, and his works cannot contradict the light.

It became, therefore, my wish to recur to the foundation of the Christian faith, by studying the Holy Scriptures in the love of truth; and from that moment I may say a new day broke upon me. I read also some of the writings of those fathers of the church, who lived nearest the times of the Apostles; and they accorded with the Gospel, in convincing me that the Christian Reformed church was the true church of Jesus Christ, since its faith and worship perfectly agreed with the doctrines of the Founder of Christianity, and with those of his Apostles, and since I found nothing therein opposed to my natural light.

I thought, from the first, that I ought to have recourse to the word of God alone, the divinity of which I acknowledged, and not to the opinions of men frequently led astray by their own passions and interest; that I ought to look upon the Scripture as infallible, and to read it myself; that it must be so clear as to enable me to understand whatever in it concerned my faith and practice; and that I ought not to seek the rule of that faith in human traditions. Scripture itself confirmed my opinion; for I there read that "the law of the Lord is perfect," that it is "inspired by God to instruct, to rebuke, to correct, and to conduct to piety and righteousness;" that Jesus himself said to his disciples, "Search the Scriptures;" that he condemned traditions, saying to the Scribes, "In vain do they worship me, teaching doctrines which are only the commandments of men; for they leave the commandments of God to follow the traditions of men;" that St. Paul anathematizes all religious instruction which is not drawn from the Gospel:

"There are some that trouble you, who would overturn the Gospel of Jesus Christ; but should we ourselves, or should an angel from heaven, preach a doctrine unto you different from that which we have preached, let him be accursed;" that the Gospel is plain to those whom their passions blind not, as St. Paul also says: "If the Gospel which we preach is yet veiled; it is to those unbelievers whose minds the god of this world hath blinded, in order that they may not be enlightened by the light of the Gospel of the glory of Jesus Christ, who is the image of God;" that St. Ambrose also says, "The Holy Scripture is useful to every one." St. Chrysostom says again, "The reading of the Holy Scriptures is a strong bulwark against sin; and ignorance of the Scriptures is a great precipice, a deep abyss." St. Basil also tells us, "All that is included in the divinely-inspired Scripture, not being of faith, is sin."

I feel, therefore, that it was my duty to examine Scripture alone, to seek therein what I ought to believe and to do. I perceive that it was the way pointed out by St. Paul himself, who, far from forbidding this examination to the people, says, "Prove all things; approve that which is good."

I dare not assent to the opinion of any church, merely as a church, nor of any council, while Jesus Christ announced "There shall arise false Christs and false prophets, which shall do great signs and wonders, insomuch as to deceive, if it were possible, the very elect." St. John also says on this subject: "My well beloved, believe not every spirit; but try whether the spirits be of God, for many false prophets are risen in the world." The Abbe de Palermo himself admits, "that the council may err, and that, in what regards faith, the conviction of an individual ought to be preferred to the opinion of the Pope himself." I dread councils, (says St. Gregory of Nazianzen,) and I have never seen any which have not done more harm than good."

The principles of Scripture, and of the earliest fathers, are those of the Reformed church; and I remarked, with pleasure, that she establishes her faith only as God and our own understandings tell us that it ought to be established. I observed that the ministers of religion were in the Gospel forbidden to seek temporal power, riches, and honour; that charity, meekness, and humility, were to be characteristics of the priests of Jesus Christ. Peter says to them, "Feed the flock of God, with which you are charged, watching over its conduct, not by a forced necessity, but by a voluntary affection, which should be according to God; not by a shameful desire of gain, but by a disinterested charity; not domineering over the Lord's heritage, but becoming examples to the flock, by a virtue which springs from the heart;" and Jesus Christ himself tells them, "Trouble not yourselves concerning gold or silver, or other money in your purse." He declares to them that if they act otherwise, they are but Scribes and Pharisees, whom he reproves, saying, "They love salutation in the public places, and to be called of men master; but as for you, desire not to be called master, because you have but one master, and you are all brethren. Neither call any one on earth your father, because you have but one father, which is in heaven, and be not called teacher, because you have but one teacher and but one master, which is Christ. He who is great among you shall be your servant; for whosoever exalteth himself shall be abased, and whosoever abaseth himself shall be exalted. Wo unto you, Scribes and Pharisees, hypocrites, because under the pretence of your long prayers you devour widows' houses. It is for this that you shall receive a more rigorous judgment. Wo unto you, for you cleanse the outside of the cup and the platter, and yet you are within full of rapine and uncleanness."

I observed, likewise, that their marriage was approved of by the word of God, since it was not his will to make them a separate caste, with interests inimical to those of society, and prevented from practising those numerous virtues to which the father of a family is called. St. Paul says, "Let them marry, for it is better to marry than to burn." In writing to Timothy, "The bishop, then, must be blameless; he must have married but one wife; he must be sober, prudent, grave, and modest, loving hospitality, able to teach; he must not be given to wine, neither violent nor hasty to strike; but just and moderate, far from disputes, disinterested; he must govern well his own household, keeping his children in obedience, and in all propriety." He says again, "Have we not power to lead about with us a wife, who may be our sister in Jesus Christ, as do the other Apostles, and the brothers of our Lord, and Cephas?" And St. Clement of Alexandria, says himself, "There are some who condemn the priests that marry; but will they not also condemn the Apostles; for Peter and Philip had children, and the latter had his daughters married." The ministers of the reformed religion follow this principle, and the example of the Apostles; they are, like them, fathers of families, patterns to their flock; they live in simplicity, making no vows contrary to human nature, the precepts of Scripture, purity of manners, and the good order of society.

I have embraced their communion, because in it there is no prostration before wood, or stone, or old reliques of corpses to which corruption has paid no respect.

I have embraced this communion, because in it every thing is referred immediately to God the Saviour of men, and not to creatures sinful like ourselves; for, saith St. Paul, "There is but one God, and one Mediator between God and man, the man Christ Jesus." And St. John: "If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous." And consequently, Jesus Christ being here the only hope of believers, they are entirely and uniformly Christians.

I have embraced this communion, because it does not enjoin upon believers to exhibit their piety in the pomp of streets and public places—a practice which Jesus Christ reproves, saying, "Be not like the hypocrites, who affect to pray standing apart in the synagogues, and at the corners of the streets, in order to be seen of men. Verily I say unto you, they have their reward; but you, when you pray, enter into your closet, and the door being shut, pray unto your Father, who seeth that which passeth in secret, will give you its reward. When you fast, be not sad, like the hypocrites; for they affect to appear with a disfigured countenance, in order that men may know when they fast. Verily I say unto you, they have received their reward. But you, when you fast, anoint your head, and wash your face, that it may not appear unto men that you fast, but to your Father, who is present in the most secret place; and your Father, who seeth that which passeth in secret, will give you its reward."

I have embraced this communion, because in it there is no assumption that he is a better man who eats fish than he who eats beef; for I can never believe that it was the design of God, in creating an aliment always wholesome, to prohibit us from using it at certain periods, unless we purchase exemption. Jesus Christ speaks not thus in the following words: "It is not that which enters into the mouth which defiles the man; but it is that which comes out of the mouth of man which defiles him." And St. Paul says: "Eat of all that is sold at the shambles, without asking whence it comes, for any scruple of conscience; for the meat is the Lord's and all that therein is."

I have embraced this communion, because in its public service every thing is understood and comprehended by every individual; and having never learned Latin, I cannot believe it to be the will of God that ministers should edify me in Latin. The custom is condemned by St. Paul:—"Also, my brethren, if I should come unto you speaking in unknown tongues, what usefulness should I bring unto you? I would rather speak in the church five words which I could understand, and which should instruct others, than repeat ten thousand in an unknown tongue." Pope John VIII. was as much a Protestant as myself in this respect, for he said, "Let the praises of God be sung in the native language; and I really think that if what is said to us be good, useful, and edifying, it ought to be understood; and if, on the contrary, it be something bad, it ought not to be said, either in Latin, Greek, or Chinese."

I have embraced this communion, because it does not exclude from future happiness poor little children, on account of their parent's neglect in not having them baptized before their death. This doctrine has always appeared to me absurd, unjust, insulting to the Deity, and unauthorized by a single word of Scripture.

I have embraced this communion, because in it the Lord's supper is a wholly spiritual ceremony, reminding us of the benefits which the Saviour came to confer upon humanity,—a memorial of his death, in which the bread and wine represent only the body and blood of Jesus; for I never could allow that a God wholly spiritual, the Creator of the heavens and the earth,—that God whose nature alone is infinity, could be swallowed like a wafer. It has ever appeared to me, that the idea which materialized the Creator, was an insult offered by us to him, as it is an insult to reason.

Lastly, I have embraced the Christian reformed communion, and I have embraced it with faith, confidence, and happiness, because it is not supported by the sword of the executioner; it does not place the scaffolds and tortures of the Inquisition beside the cross of Him, who came, not to destroy men, but to save them. I acknowledge that the violence with which some of its early members may have been reproached, arose from the remains of human prejudice, from a habit of domination and of double power, (ecclesiastical and civil,) from which those men could not at once free themselves; but at the present day this church is mild and charitable; it needs not the *Torquemada* to support it; it would not receive such aid; its precept is the precept of the Saviour: "You shall love the Lord your God, with all your heart, and with all your soul, and with all your mind; this is the greatest and first commandment: and this is the second, which is like unto it: "you shall love your neighbours as yourselves. In these two commandments are contained all the law and the prophets."

In this communion I recognize the true Church of Jesus Christ, that primitive church which was restored by the Gospel at the time of the Reformation. I bless God for having given me thus to distinguish his divine light; my children will one day bless me for having acted the part of an honest man, which is to embrace the truth as soon as he perceives it, without disquieting himself on account of the menaces and calumnies of those who shun the light, because their deeds are evil. If the step I have taken were yet to be taken, the prospect of tortures and of scaffolds would be vainly presented in order to stop me; truth is my motto, the approbation of God and of my conscience is my law. Numbers are deterred from imitating me by their indifference to the truth and to religion, and because they fear rather to be censured in this world, than to be condemned in the other.

RELIGION IN THE WEST INDIES.

In the East Indies, and in other parts of the heathen world, the progress of conversion has hitherto been small; the labours of missionaries are chiefly of a preparatory nature: by establishing schools,—by circulating the scriptures,—by preaching the gospel, they are gradually undermining the prejudices, superstitions, and idolatry of the natives; and the Christian, relying on the promises of God, may anticipate with confidence the period, when the whole fabric shall have fallen to the ground. But in the

West Indies, the progress of conversion has already been extensive, the fields seem white for the harvest; the negroes appear a people prepared for the Lord. In no quarter of the world, perhaps, not excepting the islands of the Pacific Ocean, have such multitudes of poor pagans been brought to the saving knowledge of Christ as in the West Indies. The Methodists, according to their report of 1824, had no fewer than 25,473 negroes and people of colour, members of their societies. The Moravians had, within these few years, in St. Thomas, St. John, Barbadoes, Jamaica and St. Christopher, about 24,000 members of their congregation. The Baptists had in Kingston alone, in the island of Jamaica, about 2700 members of their church. The mission which the Scottish Missionary Society lately established on that island, has likewise commenced under the most auspicious circumstances, and, in proportion to its extent, promises a rich and an abundant harvest.

Summary of News.

DOMESTIC.

Indiana.—A meeting of the citizens of Allen county, was held on the 9th of Dec. on the subject of a canal communication between Lake Erie and the Wabash. The preamble to the resolutions adopted, states, that it is matter of great interest to have a water communication with Lake Erie and New-York, which will open to them a northern market, in a healthy climate: that the State can, by a canal of twenty five miles, connect the Wabash, at its fork, with the Maumee river, over a country so nearly level, that the distance of the elevation of the water in those rivers, is less than twenty feet.

The proceeds of the sales of public lands in this State, for the half year ending Dec. 31st 1825, amount to \$199,032; on which the fund of three per cent. accruing to the State, is \$5,972.

Ohio.—The total value of the several counties in this State, according to the return of the different county assessors, is \$59,924,770. The population of Ohio, as was stated by Mr. Wright, one of the Representatives in Congress from that State, in his remarks on the Judiciary bill, is now about one million.

Tennessee.—East Tennessee is that section of the State that lies between the Alleghany and Cumberland mountains. It is not only uneven and hilly, but in many places mountainous, presenting to the eye of the observer, all that is wild and romantic, combined with the sublime and beautiful. It is watered by several rivers, of which the Clinch, the Holston, the French Broad, and the Tennessee, are the principal; to these may be added the Hiwassee, forming the dividing line between the whites and Cherokees. These rivers, in general, are shallow, and in many places passing over shoals, their current is rapid. On these streams, and their tributaries, extensive alluvial bottoms are found, the fertility of which is not exceeded by any land in the world. Further out from the water course, the country becomes broken—and still further rises into hills, between which, are valleys of productive land, while the ridges rarely admit of cultivation. Some of them, however, abound with iron ore and other minerals.

Louisiana.—The Louisiana College, established by a law of the last session of the Legislature, was to commence its first term on new year's day. A President and Professor of Mathematics had not been chosen in the commencement of December, and the Board of Trustees were engaged in correspondence with the first literary and scientific men of the nation to ensure a choice. The College would continue under the direction of its present professors until the President should be chosen.

Alabama.—The country which now constitutes the State of Alabama, continued under the jurisdiction of Georgia, until about the year 1800. In 1795, an act of the Legislature of Georgia was passed, by which about 22 millions of acres of its western territory, as it was then called, were sold to certain companies for the sum of \$500,000, and the purchase money was paid into the Treasury, agreeably to the terms of the act. The land was soon afterwards sold at an advanced price by the original purchasers, to various persons in the eastern and middle States. The sale of this territory excited a warm and violent opposition in Georgia.

In 1802, however, Georgia ceded to the United States all her western territory, in consideration of the sum of \$1,250,000, to be paid by the United States, out of the first net proceeds of the sales of public lands within the ceded district. The United States also engaged to extinguish, at their own expense, the Indian title to the lands in Georgia. On this event the purchasers of the Yezoo land petitioned Congress for redress and compensation; and after considerable opposition, an act was finally passed, for reimbursing the claimants with funded stock, called the Mississippi stock, and which was to be paid out of the proceeds of the sales of land.

Georgia.—The town of Macon, which is talked of as the new Seat of Government, is situated on the Ocmulgee river, about 30 miles west of Milledgeville. The place is advantageously situated for commerce. It is anticipated that 20,000 bales of cotton will be shipped during the present season. It contains about 900 inhabitants, and 30 respectable commercial establishments. Four years since, the spot on which this town is built, was a savage wilderness.

South Carolina.—Several attempts have been recently made to set fire to the city of Charleston.

Nearly two centuries elapsed from the discovery of the coast of Carolina, before any permanent settlement was effected. The germ of the population of South Carolina was first planted at or near Port Royal in 1670, by a few emigrants from England, under the direction of William Sayle, the first Governor of the province. Dissatisfied with the situation, they removed in 1671, to the western bank of Ashley river, and there laid the foundation of Old Charleston. The site was judiciously chosen, for it could not be approached by vessels of large burden, and it was consequently abandoned. A second removal took place in 1680, to Oyster Point, a spot at the confluence of the rivers Ashley and Cooper, where the

foundation of the present city of Charleston was laid, and in one year thirty houses were built.

By a law passed at the last session of the Legislature of this State, it is enacted, "that all persons who now are, or hereafter may become members of the State Convention of the Baptist Denomination of South Carolina, be, and the same are hereby declared a body, corporate and politic, by the name and style of The State Convention of the Baptist Denomination in South Carolina." The amount held by this corporate body is not to exceed two hundred thousand dollars.

North Carolina.—The Trustees of the University of North Carolina have recently established a Professorship of Modern languages.

The first European settlement in North Carolina, was made at Roanoke Island, in the summer of 1585, 240 years since. In 1730, 145 years subsequent, and 96 years ago, Dr. Brickell, who published a *Natural History* of the then colony, made an excursion towards the mountains, and says, "he travelled 15 days without meeting with a human being." The population of the State may now be computed at 650,000.

Vermont.—The people of this State are now manufacturing wool and cotton to a very large amount; also, iron, marble, and other raw materials, and the profit obtained gives great encouragement to an assiduous prosecution. In Strafford, a company is now manufacturing copperas very extensively; three hundred tons were made at these works in 1824. The mineral from which it is obtained is very abundant and rich; the process of manufacturing it, is not difficult. The ore, situated several feet below the surface of the ground, is detached from the bed by blasting; it is then pounded in pieces and thrown into heaps of several feet in dimension; here, being exposed to the action and moisture of the atmosphere, after several weeks, spontaneous combustion takes place, and the entire heap is then converted from the sulphuret to the sulphate of iron; the residue is put into leachets, where the copperas is dissolved, by applying water, and passes off, leaving the earthy matter behind. The solution is evaporated to a certain extent by boiling it in leaden vessels; it is then passed off into crystallizers; when the crystallization ceases, the water is returned to the boilers, mixed with more from the leachets, and again evaporated. At these works about 20 men are employed during eight months of the year, and about six hundred cords of wood are consumed.

Maine.—The Legislature of Maine convened in Portland, on Wednesday the 4th ult. In the Senate, Jonas Wheeler, Esq. was chosen President, and Nathaniel Low, Esq., Secretary. In the House, John Ruggles, Esq. was elected Speaker, and J. L. Child, Esq. Clerk. The Governor recommended the opening of roads and improvement of rivers, &c. and signifies his determination to decline a re-election. It was supposed that the Hon. Enoch Lincoln would be his successor. The receipts into the Treasury for the past year amounted to \$80,758 25; the expenditures \$86,945 76; balance against the treasury \$6,187 48.

Canada.—The provincial parliament was summoned on the 21st ult. The country has been for some time much agitated by party feuds. The Government papers recommend "the harshest measures" against what it terms the *faction*. The strife is expected to be serious, and the result may be deeply interesting. The Colonial Advocate, published at York, Upper Canada, has a diagram showing the proposed course of the Welland Canal, which is now making to unite the waters of Lake Erie with those of Ontario. The Assembly has authorized a loan of 100,000 dollars to aid in the execution of this great and important work.

Maryland.—The Legislature of Maryland on Tuesday, the 24th ult. elected Col. E. F. Chambers, to fill the vacancy occasioned in the Senate of the United States by the resignation of Edward Lloyd, Esq.

The Baltimore Exchange Company has proposed to sell the Exchange Buildings to the corporation of the city.

Beds of magnesia, limestone, and marble, have recently been discovered in Hartford county, in the neighbourhood of Belle Air.

Pennsylvania.—Specimens of bituminous coal from Karthaus, on the Susquehanna, in Clearfield county, and of Swatara coal, from the mines on the head of the Swatara, in Schuylkill county, are exhibiting in Philadelphia.

Virginia.—At Petersburg, on Thursday night, the 19th ult., a fall of snow commenced, which continued to descend moderately until late on Friday evening. As an evidence of severe weather in the mountainous regions, the Intelligencer says, large flocks of the *Columba Migratoria* (Wild Pigeon,) on the wing in search of food, are at present to be found in the woods near that place.

Dr. Crump has been elected a Representative in Congress from the district vacated by the resignation of Mr. Randolph, by a majority of 33 votes over Mr. Giles.

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2. *The loss is a tremendous one.*—It is the loss of eternal life, or happiness, and the occurring of eternal death or misery. Is the soul capable of high enjoyment? Is it capable, in an equal degree, of intense suffering?

The remainder of the discourse consists briefly of pertinent and forcible exhortations to the different classes of Society, to engage in a cause, whose object is the salvation of the soul;—to the church to be grateful for the merciful Providence which has given them an able and pious pastor so soon after the removal of his valued predecessor;—to the fathers and brethren in the ministry, to recollect the responsibilities of their high calling, and to spare no pious effort for the salvation of their hearers;—and, finally, to those who have no hope in Christ, that they would no longer mock a Saviour's sufferings, nor trample on a Saviour's blood.

There are several excellencies in this discourse. It is short. Pronounced in the preacher's very deliberate manner, it could not have occupied more than 30 or 35 minutes; thus allowing ample time for the remaining exercises.

Strict unity is maintained throughout. Every sentence has an intimate relation to the object of the discourse. Every succeeding paragraph is well calculated to leave a deeper and deepening impression of the inappreciable, the infinite value of the soul.

It contains no address to the candidate; leaving this appropriate service to the persons who were appointed to administer the charge, and present the right hand of fellowship. Wherever an allusion is made to the candidate, it is done with the Professor's characteristic delicacy.

The style would, by some, be considered too laboured, and epigrammatic. It is, indeed, very sententious, and firm, in our estimation, an amiable contrast with the involved and overloaded style of Chalmers. It is pure and perspicuous, and exhibits a warmth of vigorous thought which never fails to give, even to an ordinary sermon, a deep and impressive interest.

The greatest excellence of the discourse, however, we could not better describe to our readers than by presenting them with a few extracts. This we shall do hereafter. The excellence, to which we allude, consists in the exhibition of a pious and animated feeling, of which the sermons of tried men are too often destitute.

REVIVALS.

We some time since published an account of the revival in Middlebury College, Vt. From a letter, published in the last Recorder and Telegraph, we are gratified to learn that the good work is not confined to the College. It has extended to the village and several of the adjacent towns. The writer says:

"Nor is the work of reformation confined to the town of Middlebury. The whole region for 30 or 40 miles seems to be more or less moved. In Rutland, Castleton, Pawlet, Cornwall, Waybridge, Vergennes, and Burlington, in this State; and in Hartford and Granville, N. Y. we may say, with confidence, revivals have commenced; and in some of these places with great power. From several other towns we hear favourable reports. We have, indeed, great encouragement to hope for a general and powerful revival."

A correspondent of the Christian Secretary, giving an account of a revival in West Springfield, Mass. says:

"About fifty have obtained hope in Christ since the awakening began. 21 have been baptized, and ten are expected to put on the white robe, on the next Lord's day. Many are now distressed for sin, and new instances of awakening are multiplying."

In Litchfield, Conn. more than one hundred have recently gained hope in Christ. The following paragraphs we copy from the N. H. Repository.

In Machias, Me. a revival commenced in September. An inquiry meeting being appointed, 17 persons attended; and at the second meeting of the same kind, one week after, between 70 and 80 attended. December 22d, the converts were estimated at 140; and a few days later, an extract of a letter states that 72 stood proponed for admission to the church, and it was hoped that 50 more would come forward in March.

In Lubec, Me. during a recent revival, between 20 and 30 were subjects of a serious change. A few weeks before the revival commenced, several females mutually pledged themselves, that they would devote a certain season every day to pleading for the salvation of the soul. Three of these young females belonged to one family; and in this family the revival commenced, and before it ended, four of its other members were subjects of the work.

In New Gloucester, Me. a very powerful revival has recently commenced. "For two miles extent," says a brief notice in the Recorder and Telegraph, "there is not a house in which there is not one or more, daily rejoicing in the truth, or under the deepest conviction of sin."

The revival in Williams College continues to be encouraging. There are now 45 professors of religion, and 21 hopeful converts in the Institution. The number of remaining members is but 31, and several of these are seriously impressed and some deeply convicted. The work is going on in the town as well as in the College.

At Cape May, N. J. twenty-eight have been added to the Presbyterian church as fruits of a late revival, and about as many more are thought to be under religious impressions.

In Hartford, N. Y. a work of divine grace is now enjoyed in a Baptist Society. Nineteen have made profession of religion, and several more are considered as hopeful converts.

In Weston, N. Y. a revival, which commenced some months since, is progressing,

and the subjects of it are becoming numerous. In one instance, five hopeful converts belonged to one family.

In Cabot, Vt. a number of interesting young people have been the subject of converting grace in a revival which prevails at the present time, and many others are inquiring with earnestness to know what they must do to be saved. All denominations share, more or less, in the work. It is remarked that previous to the commencement of this revival, about twenty persons agreed to set apart a certain portion of time every day, to pray for a revival of religion. It was not long before they realized answers to their united petitions.

In Vernon, N. Y. a revival has prevailed for some time, and from its commencement, says the Western Recorder, has been marked by circumstances, singular and deeply affecting. At a time when darkness hung over the church, the Lord appeared suddenly in his temple.—Christians were weeping and mourning and attending, saying, against thee, thee only have we sinned. Soon the prayer room was crowded—sinners were seen flocking from every direction to the sanctuary, and an awful solemnity pervaded the whole society. More than 100 are hopeful subjects of grace, while the anxious room continues crowded, and the work is extending even into neighbouring societies.

FAMILY PRAYER BOOK.

Containing forms of morning and evening prayers, for a fortnight; with those for school, religious societies and individuals. By CHARLES BROOKS, minister of the third church in Hingham, (Mass.) Fifth Edition. Boston: 1825. 12mo. pp. 252.

A well-printed book, with this title, has been put into our hands, and on the inside of the cover we find the following card:—

BOSTON, 1825.

"DEAR SIR.—As I am far advanced in life, and have been highly favoured by the holy Author of my being, I am desirous of becoming useful to all around me. I accordingly ask your acceptance of the enclosed volume of the Family Prayer Book. If you believe it would become more useful by a deposit in your village or city library, please place it there, to be loaned, gratis, to the widow or widower who may have recently been deprived of his or her partner in life; and who may wish to educate their surviving children in the fear of God, and the love of mankind. Having lost a number of my children, and last of all their anxious and affectionate mother, her satisfaction and comfort derived from the second edition of this book, has induced me to send many to families in affliction, where they have been received with gratitude. I am accordingly prompted to present a copy to each member of the government; and I have sent it to the seat of government, by water, free of all charges; and I shall feel richly compensated in the donation, if those who receive the book will let the donor's name remain a secret; and suffer no newspaper comments to be made upon the gift."

The books have been received at the "seat of government," and liberally distributed among "the powers that be," not excepting the clerks in the public offices. The donor's name is a secret, and perhaps it is best it should remain so. In this case, his right hand ought not to know what his left has done. As to newspaper comments, his request will, doubtless, be complied with. We are quite willing that he should enjoy alone the vanity of his humility; but we feel more than half disposed to divulge the fact that this very pious gift is a *Unitarian Prayer Book*. It is elegantly and artistically written, but falls far beneath the standard of the *Bible Christian*. The "forms of prayers" wear a highly garnished exterior; but they have no soul. Suffit.

PREMIUM FOR A TRACT.

It will be recollected that "A Southern Baptist," some time since, offered a premium for the best written original Tract, on the most effectual measures which could be adopted for discouraging the use of ardent spirits. Should any feel disposed to write, their tracts must be sent to the Agent of the Baptist General Tract Society, in this City, by the first of March next. He will submit the manuscripts to the Board of Directors, and if they should be so much pleased with any one, as to adopt and print it, the Author, on application to the Rev. Mr. Rice, will receive the offered premium.

SUPPRESSION OF INTEMPERANCE.

The Rev. William Collier, of Boston, Massachusetts, has issued the prospectus of a weekly paper, to be entitled the "National Philanthropist"; devoted to the suppression of intemperance, and its kindred vices; and to the encouragement of general morality." The Board of Counsel of the Massachusetts Society for the suppression of intemperance, has passed a resolution, approving his design, and wishing him success in its prosecution.

According to the prospectus, the leading objects of the paper will be, to promote moral and religious instruction—to secure the education and correct deportment of youth—to encourage habits of integrity, economy, and industry among all classes of Society—to exhibit the connexion between pauperism and crime—to discourage the use of ardent spirits among seamen—to designate the most feasible and effectual methods of diminishing their consumption in the United States,—and to promote the establishment of a National Society for the suppression of intemperance. Terms—"three dollars a year, payable at the end of the third quarter, or two dollars and fifty cents, if paid on or before the commencement of the second quarter."

The object of Mr. Collier is good and merits patronage. We know of no individual who excels him in *warm* and *persevering* devotion to the best interests of humanity and pure religion. If suitable encouragement be extended, he will, unquestionably, make his paper interesting and useful.

On Monday, Mr. Stewart, of Penn. reported a bill from the Committee on Roads and Canals, authorizing a subscription for

Nineteenth Congress, FIRST SESSION.

SENATE.

JANUARY 27—FEBRUARY 2.

On Friday, two bills were ordered to be engrossed for a third reading—a bill for the relief of Wilkins Tannahill, and a bill to authorize the printing and distribution of the Infantry Tactics, for the use of the militia. The bill for the relief of Demas Deming was rejected. A number of petitions was presented, among which was one from a company in New-York, for authority to explore, in search of copper, the south side of Lake Superior. A resolution was offered by Mr. Benton, to authorize a subscription on behalf of the Government, to the stock of the Louisville and Portland Canal Company. The bill from the House of Representatives, to amend the Judicial system, was twice read, and referred to the Committee on the Judiciary.

Adjourned to Monday.

On Monday, the resolution proposing an amendment to the Constitution of the United States, on the subject of the election of President and Vice President, which was made the special order for the day, was postponed, and made the order for Monday next. Three bills were passed—a bill for the relief of sundry citizens of Baltimore, and a bill to distribute among the militia the system of Infantry Tactics adopted in the United States' army. A resolution was offered by Mr. Dickerson, to authorize the Secretary of the Treasury to distribute annually among the several States and Territories, the sum of \$3,000,000, for the purposes of Education and Internal Improvement, to be apportioned among them according to the rate of direct taxation.

On Tuesday, Mr. Sanford, from New-York, appeared and took his seat. The bill to secure the accountability of public officers was recommitted. A petition was presented from the Grand Jury of Franklin county, Pennsylvania, praying Congress to pass a law prohibiting the importation of ardent spirits of all kinds. Almost the whole of the day was passed in the consideration of Executive business.

On Wednesday, the annunciation of the death of Mr. Chambers, a Senator from Alabama, produced an early adjournment. A resolution was offered by Mr. Noble, for an appropriation of \$50,000, for the purpose of extinguishing the residue of the Indian title to lands in the State of Indiana, and another by Mr. Benton, for an inquiry into the propriety of repealing the 4th section of the act authorizing the President to make treaties with certain Indian tribes, and for other purposes.

On Thursday, Mr. Holmes presented a petition of sundry merchants of Lubec, in Maine, praying the repayment of certain tonnage dues, paid by them on vessels engaged in the plaster trade, in the year 1822.

The resolutions submitted yesterday by Messrs. Holmes and Eaton, respectively, were severally taken up and agreed to.

The resolution offered yesterday by Mr. Noble, to instruct the Committee on Indian Affairs, to inquire into the expediency of making an appropriation of 50,000 dollars, or such other sum as may be considered sufficient, for the purpose of extinguishing the residue of Indian title to lands in the State of Indiana, was taken up, and, after some remarks by Mr. Noble and Mr. Holmes, agreed to.

The joint resolution from the House of Representatives directing the survey of a Post route between Baltimore and Philadelphia, was read, and ordered to a second reading.

The Senate then, on motion of Mr. Benton, proceeded to the consideration of executive business, and concluded with closed doors, about two hours.

HOUSE.

JANUARY 27—FEBRUARY 2.

On Friday, several reports of Committees were received and committed.

Mr. Ingham's joint resolution, requiring a survey of the three routes between Philadelphia and Washington, with a view to the regular transportation of the mail, was read a third time, passed, and sent to the Senate for concurrence.

A resolution was laid on the table, by Mr. Cocke, of Tennessee, calling on the President for information of the credits allowed to the Ex-President, under a letter of Robert Smith, Esq. the Secretary of State in 1810. A resolution was also laid on the table by Mr. Haynes, of Ga., calling for information from the Secretary of War, what addition could be made to the Military Establishment, to preserve the various fortifications embraced in the contemplated system of national defence. Resolutions were adopted, on motion of Mr. Allen, of Mass. relative to the expediency of reducing the duty on imported sugar; on motion of Mr. Jennings, of Indiana, in relation to compensation to the Governor, Secretary, and Judges, of the Territory of Indiana, for services performed by them while acting in those capacities in Louisiana, in 1804; on motion of the same gentleman, relative to the School Lands in Indiana; and on motion of Mr. Stewart, as to the expediency of placing a part of the proceeds of the Post Office Establishment under the control of the Postmaster General, for the purpose of enabling him to remove obstructions on any of the great mail roads. The resolution offered on Thursday, by Mr. Condict, relative to the breakwater in the Delaware Bay, was laid on the table after a few remarks.

The remainder of the day was spent in discussing the Fortification system of the United States, upon a motion by Mr. Forsyth, to postpone the further consideration of the bill making appropriations for that object, to Monday week, in order to give time to receive further information (which has been called for) on the subject. After a debate of several hours, this motion remaining undecided, the House adjourned, to meet again on Monday. The gentlemen who engaged in debate to-day, were Mr. Forsyth, Mr. McLane, Mr. Stevenson, of Pennsylvania, Mr. Wood, Mr. Storrs, and Mr. Baylies.

On Monday, Mr. Stewart, of Penn. reported a bill from the Committee on Roads and Canals, authorizing a subscription for

stock in the Washington Turnpike Road Company. A bill was also reported from the Naval Committee, by Mr. Bartlett, of New Hampshire, concerning the Naval Establishment, providing, that after the first of June next, the Naval Establishment shall consist of—

One Vice-Admiral, two Rear-Admirals, 30 Captains, 30 Masters-Commandant, 220 Lieutenants, 10 Chaplains, 50 Surgeons, 65 Assistant do, 50 Purrs, 20 Sailing-Masters, 450 Midshipmen, 30 Boatswains, 30 Gunners, 30 Carpenters, 20 Sailmakers; and such number of petty officers, seamen, ordinary seamen, and boys, as the public exigencies require, to be determined and assigned to the different yards, stations, and vessels in the Navy, under the direction of the President of the United States.

hess, and we are informed that several of the 29, who are included under the head "Consumption," were hurried to the termination of life by intemperate habits.

IMPOSTORS.

In the Minutes of the Sandy Creek Baptist Association, which convened in October last, at the Friendship Meeting-house, Moore County, North Carolina, we find a resolution, directing Mark Andrews, Randolph Mabry, Leonard Prather, and Elisha Revel, to be published in the papers of that vicinity as impostors.

The Editor of the *Baptist Register* may rest assured that his retraction is satisfactory, and that we cherish towards him no feeling but that of respect and affection. He will, however, do us the favour to state, that in our remarks on the obituary notice of Mr. Pelton, and subsequently, on the reply of the *Philanthropist* Society to those remarks, we had no reference to the moral or religious character of our deceased brother. His conduct, while here, was of the most amiable and conciliating kind. Nothing "beyond mental infirmity" was referred to."

Proposals are issued for publishing a religious periodical work, in Frederick, Maryland, to be entitled, *The Evangelical and Lutheran Intelligencer*; under the direction of a Committee of Clergymen, appointed by the Lutheran Synod of Virginia and Maryland. This work will be published monthly, comprising in each number 24 octavo pages, at \$1.50 per annum. Subscription papers are to be returned to George W. Sharp, Printer, at Frederick.

Snow fell in this city, on Monday last, to the depth of four or five inches—the deepest that has fallen for several years. Sleighs were immediately put in requisition, and our ears were cheered for two days with the music of bells.

The prevailing influenza has been severely felt in this City for more than three weeks past. Probably more than nine-tenths of the population have been affected with it. It is uniformly attended by certain symptoms, and may be justly denominated an *epidemic*. In some of our southern cities it has proved mortal, in so many instances, as to receive the appellation of *old plague*.

In the interesting article, which we this day publish under the head "Conversion to Protestantism," it will be observed that, according to our translation, many passages of Scripture are not correctly quoted. Mr. Lefevre probably used the French translation, by a reference to which, his quotations will be found mostly accurate. The sentiment is not essentially affected, though the forms of expression are considerably different from those which we find in the English Bible. The French idiom often demands a circumlocution not required by other languages, which renders their Scriptures almost a paraphrase upon those of other nations.

TO CORRESPONDENTS.

"ORIGIN" may rest assured that the series of short essays, which he has sent us, are very acceptable, and will find a place in the Star.

The gentlemen who communicated the "Religious Correspondence between a Father and his Son," is requested to call at the Office. He must consent to some alterations in the Letters, before they can be admitted to our columns.

The Poetry of "A. Z." will be returned, according to his request.

"Clarkson," inadmissible.

"A Southern Baptist," will perceive that his suggestion has been attended to.

Mr. Wood, Agent of the Baptist General Tract Society, acknowledges the receipt of Ten dollars from Mrs. Sarah Edmonds, of Alexandria, D. C. to constitute Elder James Ellison, of Meadow Dale, Virginia, a life-member.

The improvements of the year, although less in number than in some former years, have been more expensive and permanent.

Some new streets have been opened; others have been graduated and their sides paved and curbed, and connected by good flag crossings. The low grounds in the second and third Wards have been considerably filled up.

The Eastern Portico of the Capitol has been carried up and completed, and makes a splendid appearance. The grand stairway has been commenced, and the ornamental works in the Rotunda, do great credit to the artists employed on them.

In the Navy Yard, the keel of a frigate, of the same size and model as the *Brandywine*, and the keel of a sloop of war, have been laid.

The general appearance of the city has been greatly improved. Many new and extensive stores have been opened by persons from the neighbouring cities, and business is in general good for mechanics; but it is much to be regretted that there is such a general disposition shown to reduce the pay of the labourers to so small a pittance, and to promote the introduction and employment of non-resident slaves; a policy which is injurious to the interests of the city."

The deaths during the past year have amounted to only 225—Adults 104; Children, 121. This number gives one for every 72, or 14 for every thousand inhabitants, a result which proves the city to have been remarkably healthy. The diseases which have been most fatal, are Cholera, Cholera Infantum, Consumption, Convulsions, Bilious Fever, and Hooping Cough. The least number of deaths, 9, in any month, was in February—the greatest, 35, in August, of which 13 were

Poetry.

MY FATHER'S GRAVE.

Thou art dear, little spot, O, to me thou art dear,
For the ashes your bosom contains;
Though no willow is planted to shed the soft tear,
And to droop o'er my Father's remains.

Though no Parian marble encircle the spot,
Though no ivy is wreathed o'er the tomb;
Still the grave of my Father shall ne'er be forgot,
While the wild flower remembers to bloom.

The leaf that I plucked from the grave where it grew,
Is now withered—for ever decayed;
So my Father has gone; but affection most true,
Shall remember the place where he's laid.

And O, may I follow the steps that he trod,
While o'er life's troubled ocean I roam;
With religion to cheer me, I'll trust in my God,
And to heaven I will look for a home.

When the last scene of life shall be acted and o'er,
When the cords of existence are riven;
When I leave this rough region to wander no more,
I shall meet my dear Father in heaven.

THE MARINER.

The following beautiful lines we copy from a late number of the Mariner's Magazine. Whether or not they are the production of the Editor, we are unable to determine.

O think on the mariner toss'd on the billow,
Afar from the home of his childhood and youth.—
No mother to watch o'er his sleep-broken pillow,
No father to counsel, no sister to soothe.—
Alone 'mid the wastes of the desolate ocean,
His prison-house floats at the sport of the wind;
Leaving all that his bosom regards with devotion,
Society, kindred, and country behind.
Ah! little know ye! who are peacefully sleeping
On home's downy pillow, unwakened and warm;
The woes of the seaman, his dreary watch keeping,
Amid all the horrors of midnight and storm.
Oh! say, shall the wretch, thus to banishment driven,
From all that entwines round the bosom below,
Be sternly shut out from communion with heaven,
And end his sad life in the mansions of woe?
Pour, pour on his pathway of tempest and gloom,
The radiant light of the Gospel of peace; And Bethlehem's star shall his passage illumine
To the haven where darkness and tempest shall cease.

Miscellany.

PAUL JONES.
[Concluded.]

At Brest, Jones remained for several months, reduced to a state of the greatest necessity. He was left without provisions for his crew; his officers and men were without clothes; and he was not even permitted to sell his prizes until after the lapse of some weeks, during which he was wholly destitute of public support, had to refit his ship, and sustain more than 200 prisoners of war, a number of sick and wounded, and a crew almost naked. War had not been formally declared by France against Great Britain, until the beginning of July; even then, Jones was not employed, although he had suggested both to Franklin and the French minister of marine, a great choice of private adventures. His resources were unbounded. If alarming the coast of Britain were deemed inexpedient, he proposed to intercept the English West India or Baltic fleets, or the Hudson bay ships, or to destroy the Greenland fishery! Though all his offers were ineffectual, and though he was disappointed in obtaining the command of a considerable French expedition, and afterwards of an inferior armament, which had been promised him, and in expectation of which he had resigned the Ranger, he was determined to persevere. He offered to go as a volunteer on board the French fleet, under the count d'Orvilliers. He "panted for action." His "desire for fame," to quote his own words, "was infinite." But he was treated on all sides like an "officer cast off in disgrace." He at length wrote a letter to his most Christian Majesty, complaining of the neglect to which he had been consigned. This letter had an instantaneous effect. Jones was forthwith appointed to the Duras, of 40 guns, with unlimited orders; and, with the permission of M. de Sartine, he changed the name to that of Bon Homme Richard, in token of his respect for Dr. Franklin, to whose "Poor Richard's Almanac" the new name had reference. It was at first intended that his naval force should be strengthened by a large body of troops, under the command of General Lafayette, but this design was abandoned; and at length, on the 19th of April, 1779, a squadron, consisting of the Bon Homme Richard, 42 guns, Alliance, 36 guns, Pallas, 30 guns, Cerf, 18 guns, and the Vengeance, 12 guns, sailed from L'Orient, under the command of the Honorable Commodore John Paul Jones. Three months passed away in an unsuccessful cruise. In August, Jones was again at sea. His object was to make a diversion in favour of the combined fleets of France and Spain, under the command of D'Orvilliers, which had already appeared in the channel, bearing a French army, intended

for a descent on the southern coast of England. He made an ineffectual attempt on Leith; and, after repeated disappointments, he thought of returning to France with his squadron, when, on the 23d of September, while off Flamborough head, he observed a fleet of forty-one sail bearing N. N. E. He gave the signal for a general chase. The merchant ships, discovering the American squadron bearing down on them, crowded sail towards the shore. They were protected by two ships of war, the Serapis and the Countess of Scarborough, who instantly made disposition for battle. Jones reached the English Commodore's ship about seven in the evening; and now, says the biographer,* "commenced an engagement, the parallel of which is not to be found in the naval annals of any nation."

The Serapis, 44 guns, was commanded by Captain Richard Pearson, an excellent officer. When the action commenced, the two ships were abreast of each other, and the broadsides were almost simultaneous! A few movements brought them in a line; the Bon Homme ran her bows into the stern of the Serapis, and Pearson hailed the Bon Homme, to know whether she had struck. Jones answered, that "he had not yet begun to fight." By this time, however, his ship had received several 18 pounders under water, and leaked very much: he backed her top-sails, and those of the Serapis being filled, the ships separated. By some misfortune the bowsprit of the Serapis now came over the Bon Homme's poop by the mizen mast. Jones immediately grappled the action of the wind on the sails of the Serapis forced her stern close to the Bon Homme's bow, "so that the ships lay square along side of each other, the yards being all entangled, and the cannon of each ship touching the opponent's side."

"The battle," to use Jones's own words, "was fought with unremitting fury." The rammers were run into the respective ships to enable the men to load. The Serapis now fought with the actual view of sinking the enemy, and her broadsides were incessant. The battery of twelve pounders, on which Jones had placed his chief dependence, which was commanded by his only Lieutenant, and manned by Americans, was entirely silenced and abandoned; of the six old eighteen pounders that formed the battery of the lower gun-deck, most burst, and killed almost all the men who were stationed to manage them. At the same time, Col. Chamillard, who commanded a party of twenty French volunteers on the poop, abandoned his station, after having lost nearly all his band. There were only two nine pounders on the quarter deck, that were not silenced. The purser, who commanded the party that worked these guns, was shot through the head; and Jones, in this critical moment, when he almost required the faculty of ubiquity, was obliged to fill the purser's place. With great difficulty he rallied a few men, and shifted over one of the lee-quarter-deck guns; these three nine pounders played well, but not one of the heavier cannon of the Bon Homme was fired during the rest of the action.

Jones directed the fire of one of the three cannons against the mainmast of the Serapis with double headed-shot, while the two others were equally served with grape and canister, to silence the enemy's musketry and clear her decks. The fire from the tops of the Bon Homme was conducted with such skill and effect, that, ultimately, every man who appeared on the deck of the Serapis, was immediately disposed of. Captain Pearson then ordered the survivors to keep below. Here they were not more secure. The powder-monkeys of the Serapis finding no officer to receive the eighteen-pound cartridges, which it was their duty to supply, threw them on the main deck and then went off to more. These cartridges being scattered along the deck and many of them being broken, it so happened, that some of the handgrenades thrown from the fore-yard of the Bon Homme, which was directly over the main hatch of the Serapis, fell upon this powder, and produced a most awful explosion. The effect was terrific: more than twenty of the English were blown to pieces. Pearson, as he afterwards acknowledged, was now on the point of surrendering, when the cowardice of three of the under officers of the Bon Homme induced them to call out "Quarter!" The English commander personally demanded of Jones whether he surrendered; the American commander personally answered in the most decided negative.

The action now commenced with redoubled fury: Jones still succeeded in keeping the enemy's deck clear; but the fire of their cannon, especially of the lower battery, which was formed of eighteen pounders, was incessant. Both ships were now on fire in several places. The Bon Homme was several times under the necessity of suspending the combat to extinguish the flames, which were often within a few inches of the magazine. The water also gained upon them. "I had two enemies to contend with," said Jones, "besides the English—fire and water!"

It was a grand scene that the channel witnessed that night. A numerous fleet had taken refuge under the walls of Scarborough castle; the Bon Homme and Serapis, joined in an encounter almost unparalleled for its fierceness and duration, finely contrasted with the picturesque and shattered appearance of the Pallas and the Countess of Scarborough, now both silenced; and the moon, which was extremely bright and full, lighted up, not only this magnificent scene, but also Flamborough Head, and the surrounding heights, covered with the inhabitants of all the neighbouring towns.

While the American Commodore appeared to be hesitating, whether he should follow the advice of his officers, his master at arms, who was frightened out of his wits, suddenly let loose all the prisoners, amounting to nearly 500, telling them, "to save themselves as the ship was going to sink."

This last misfortune seemed to be decisive. One prisoner jumped over to the enemy, and told them, that if they held out a moment longer the enemy must strike. "Our rudder," says Jones, in his letter to Franklin, "was entirely off; the stern-frame and transoms were almost entirely cut away; the timbers by the lower deck, especially from the mainmast to the stern, being

* Of the "Life of Paul Jones, by John H. Sherburne, U. S. Navy," of which this article is part of a review.

greatly decayed by age, were mangled beyond every power of description; and a person must have been an eye-witness, to have formed a just idea of the tremendous scene of carnage, wreck, and ruin, that every where appeared." Yet, notwithstanding this state,—notwithstanding that the prisoners were loose,—that the ship was on fire in many places, and that there was five feet of water in the hold, Jones determined to fight on. He observed what his affrighted crew had overlooked—he saw the mainmast of the Serapis shake, and his practised ear told him that "their firing decreased." He took care that his own should immediately increase; and at half past 10, in the sight of thousands, the flag of England, which had been nailed to the mast of the Serapis, was struck by Captain Pearson's own hand. Her mainmast at the same time went overboard.

Had Napoleon commanded the British frigate, he would have said, that he "ought to have won." Very probably the brave English Captain thought the same.

Before any thing, except the wounded, could be removed, the Bon Homme Richard sank. The Countess of Scarborough had previously struck to the Pallas.

After this battle, Jones proceeded with his squadron to the Texel, to refit. Various circumstances, however, soon contributed to induce the French government to detach from his command their own ships as well as the prizes, and Jones was left alone with the Alliance, to make the best of his way out of the Texel. He arrived at Groa; and early in the spring of 1780, he proceeded to Paris, where he became the "lion of the day," on account of his recent exploits. He was introduced at court, presented by the king with a superb sword, and the cross of military merit: he was exhausted with splendid fetes, and in love with every woman—beloved by every woman—in Paris. The biographer says, that "next to his desire for fame, which was infinite, the predominant passion of Paul, was love!"—

"He was always serious in love, and often with women whom he had never seen." There was a certain Delia, "a young and high lady of the court, who seems to have been past all recovery." She offered all her diamonds to be converted into cash for his men, because she heard that they were excluded from their prize-money; she offered to follow him to America, and to become "one of the lowest of his crew." Unfortunately all this time the corsair was engaged in a "Platonic liaison" with the Comtesse de Lavendahl, which he endeavoured to improve into a more ardent flame; but—she was married, and, strange to say, faithful to her vows.

Early in the year 1781, Jones returned to America: from that period till 1783, he devoted his attention to the improvement of the Republican Navy; and before any other employment could be found for him, the independence of the United States was acknowledged by Great Britain. The remainder of his life was spent in Europe, part of it in the service of the Empress of Russia, and the rest in political negotiations and intrigues, which produced no results of any importance. In 1791 he fell into extreme ill health at Paris, and died there in the month of June of the following year.

From the London Evangelical Magazine.

MILTON'S TREATISE ON CHRISTIAN DOCTRINE.

It is not without a pang of regret that we profess our belief, that this long lost system of theology is indeed the actual production of the immortal Milton. That it fell from his pen, and that to a period of life when his judgment must have reached its utmost maturity, cannot for a moment be doubted. Whatever, therefore, might have been his earlier views of divine truth, it is but too lamentably evident, from this volume, that towards the close of his earthly pilgrimage, they were, in many essential particulars, wretchedly erroneous and unscriptural. It is, indeed, harrowing to the feelings to learn, from Milton's own showing, that he believed the son of God to be nothing more than an exalted creature;—that he held the materiality and death of the human soul;—that he denied the doctrine of justification by faith alone, without works;—that he maintained, in unqualified terms, the total abrogation of the Decalogue;—that he resolved the institution of the Christian Sabbath into a mere matter of expediency;—that he pleaded for the lawfulness of polygamy;—and that he professed his belief that the Deity is possessed of some palpable form, and is agitated by passions similar to those which are common to the human bosom. With these cardinal errors are mixed up a variety of minor ones, equally characteristic of that spirit of unhallowed speculation, which, in the case of the great poet, was found to associate itself with an avowed contempt for human authority, and a profound deference for the word of God. To some of our Baptist brethren, it will not be a little gratifying to find that Milton was on their side.—The triumph is, however, in some degree moderated by the circumstance, that his extreme heterodoxy in other particulars, must for ever annihilate him as a theological authority. If, however, they will boast of him, let them not forget that he was an Arian, a Polygamist, a Materialist, a Humanitarian, and, in fact, an abettor of almost every error which has infested the church of God.

How little, alas! can mere genius effect in protecting the human mind from the influence of pernicious error, and in conducting it to a cheerful acquiescence in the revealed truth of Heaven! How affecting is it to see the most stupendous intellects falling victims to the sorcery of an ingenious though deceitful theory, while the unlettered peasant holds on in the even tenor of his way, believing what God has said, and obeying what he has commanded.

HARMONY—OWENISM.

The Philadelphia Gazette gives the following extract of a letter from a gentleman of the first responsibility in Illinois, to his friend in Philadelphia, dated 20th Dec. 1825.

Mr. Owen is expected daily. Harmony, notwithstanding the many that have been expelled, has increased in numbers and now amounts to 1150, men women and children; and I am sorry to say, is at present as sad an assemblage of Infidels and Atheists as ever was collected. The most profane language is made use of—unfit to be repeated, and those who make use of it, are the fa-

vourites of those who are at the head, and have the management, during Mr. Owen's absence. There appears also a much less proportion of productive labour for the change.—You no doubt see the Harmony Gazette, in which you will find, on every page, some sneer at Christianity, and praise and adoration of Nature. There is no worship of any kind carried on by the Harmonites, but a lecture is given on Sunday morning, on the benefits and advantages of the new system, and the religionists of different kinds are allowed to worship in the small church. Persons are also allowed to controvert the opinions of the lecturers, and in one instance did so with such ability and success as to excite considerable irritation in the Society. Children curse their school-masters with impunity, and we are here all waiting with no small degree of curiosity, to see how Mr. Owen intends to manage a society who are most determined to take him at his word. Out of this assemblage of persons, there are not enough found to cut wood for the society, and much real cash is paid for labour, and is circulated in this way, and for the purchase of provisions, to the benefit of the surrounding neighbourhood—but how this society is to maintain itself without a most marvellous alteration, no one can possibly conjecture. An unconditional submission to an inquisitorial committee, and the profanest Atheism, are the two qualifications for approbation of the Harmonites, and if we are to judge of the approbation of the surrounding neighbourhood, by the children sent to the school, not members of the Society, it is much against them, as there are only two at the boarding school.

Amusements, however, go on finely, and numbers are very happy, and admire the new system very much; while the sober, industrious, and well disposed part, and all, who call in question the possibility of success attending them, are the subject of no small degree of acrimony and resentment of these sons of charity and peace.

THE RESURRECTION.

Twice had the sun gone down upon the earth, and all as yet was quiet at the sepulchre; death held its sceptre over the Son of God; still and silent the hours passed on; the guards stood by their posts; the rays of the midnight stars gleamed on their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency, and in sorrow; the Spirits of Glory waited in anxious suspense, beheld the event, and wondered at the depth of the ways of God. At length the morning star rising in the east announced the approach of light; the third day began to dawn upon the world—when on a sudden the earth began to tremble from its centre, and the powers of Heaven where shaken; an angel of God descended, the guards shrunk back from his presence and fell prostrate on the ground; his countenance was like lightning, and his raiment was as white as snow; he rolled away the stone from the sepulchre and sat upon it. But who is this that cometh forth from the tomb? he is glorious in his appearance, walking in the greatness of his strength! It is thy Prince, O Zion! Christian, it is thy Lord! He hath stained his raiment with blood; but now, as the first-born from the womb of nature, He meets the morning of his resurrection; He arises a conqueror from the grave; He returns with blessings from the place of departed spirits; He brings salvation to the sons of men. Never did sun usher in a day so glorious!—It was the jubilee of the universe. The morning stars sang together, and all the sons of God shouted for joy; the Father of Mercies looked down from his throne in the Heavens with complacency; He beheld his world restored; he saw his work that it was good. Then did the serpent rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven for the refreshing of the nations.

From the London Tract Magazine.

UTILITY OF TRACTS.

Much good has resulted from the circulation of the Tract called, "An Appeal to the Heart." One woman observed to the distributors, that it was the best book they had ever brought her, she had read it three times over, and it had caused her to weep much; as she imagined every time she was reading about herself.—A man said, he could not consent to part with that Tract, but would purchase it, as he had never got so much good from any thing he had ever read before.—Another said he could have read that tract fifty times over; he had read it thrice, and had received increasing good from it every time.—One man who had previously disbelieved the doctrines of divine revelation, has been deeply convinced by reading the Tracts; he expressed his great satisfaction to the distributors, acknowledged his errors, and gave decisive proof of an entire reformation being wrought in him. He afterwards consented that a weekly prayer meeting should be held in his house, which was made a great blessing to him while he lived; he soon afterwards was seized by affliction and died, and there is every reason to believe he died in possession of the faith and hope of the Gospel.

The name of the particular tract made useful to him is not recorded; but he emphatically observed, "that the root of religion was in it."—One man told the distributors that the Tracts had been made of more service to him than any other thing, and that he was "determined to turn over a new leaf." From that time he has regularly attended public worship, and has given evidence of a real change.

A certain individual who had been in the habit of spending the Sabbath in idleness, wandering about in the fields, and in other unprofitable employment, found on his return home, one Sunday, a tract lying on the table, which had been left by the distributor; on taking it up, these words caught his attention, and deeply affected his heart, "What is a man profited, if he gain the whole world and lose his own soul?" The question produced deep thought and serious reflection. A little while after, he again went to walk out with one of his companions, but had not proceeded far before he felt deeply conscious he was doing wrong in trifling away Sabbaths, and proposed to his companion that they return and attend public worship: while sitting under the preaching of the word, his convictions were greatly increased; he returned home, son-

sible he was a lost sinner, and determined to seek salvation with all his heart; he sought not the blessing in vain, but was shortly afterwards enabled to rejoice in God his Saviour, he has since continued to adorn his profession, and given practical proof of his true conversion.

An attempt was made to circulate the Tract in a neighbouring village, where the inhabitants are *almost universally* Roman Catholics. One man was much struck with the Tract on "The Sinner directed to the Saviour"; he took it to a Priest, pointing out to him the motto upon it: "Behold the Lamb of God, that taketh away the sin of the world;" and he wished to have an explanation of it, as it was contrary to the doctrine he had heard preached at the Chapel. The Priest told him that it certainly was the Lamb of God that took away sin; but that he did this by the Mediation of the Pope and the Priests. The man told the distributor the substance of this conversation, and the manner in which the Priest attempted to solve his difficulty, though he did not seem at all satisfied in his own mind. The distributor explained the subject to him as well as he could, beginning like another Philip, at the same Scripture, and preaching Jesus unto him, assuring him that there was but one Mediator between God and man—Christ Jesus. The man durst not at that time receive another Tract, as the Priest had forbidden him to read any more; he since, however, applied for another. The Tracts continued to be distributed among the inhabitants of this village, till by the interference of a Priest, the people were absolutely forbidden to receive them; they, however, excited a disposition to read the *Scriptures* for themselves, and an application has been made to the Branch Bible Society here, for four copies of the word of God.

One distributor related, that whilst a young man was reading the Tract on "Spiritual Darkness," his soul was visited with the true light of the Gospel, and brought into the enjoyment of the liberty of the children of God.—While a woman, (who was very deaf,) was reading the same Tract, the Lord touched her heart, and she has given evident proof of a genuine work of grace on her mind. The distributor said he never saw one more sincere and teachable; she inquired what she must do; she knew she had got some good, but she wished to know further; the tears ran down her cheeks, and she seemed willing to do any thing to obtain the favour of God, and she purchased the Tract, as indeed she had done with all that had been left for some months. Some time after she was heavily afflicted; her sufferings were extreme, and terminated in her death; but there is every reason to believe that her end was peace."

GREAT SOLAR ECLIPSE.

In the year 1831, February 12th, there will be a great eclipse of the sun, visible to us, by calculation from Gummere's table as follows:

Beginning of the eclipse, 11 26, A. M.	
Moon will touch the sun's centre,	0 12
Middle of the eclipse, 0 58	
Moon will leave the sun's	